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the number of turns of wire; (2) the presence or absence of the iron core; (3) the difference in physiological shock between the make and break. These are also determinable mathematically and the methods for obtaining these determinations are given. There is also another variable factor considered which, however, is not capable of mathematical determination: the effect on the stimulus of the manner of making and breaking the primary current. Although the effect of this factor may not be calibrated, still rules are given by means of which it may be kept constant.

The author gives a straightforward description of the procedure for making these various determinations with only enough theoretical material so that these procedures may be clearly understood. A short, concise description of the various apparatus and devices used is also included along with very helpful diagrams. The reader need not fear being plunged into a complicated theoretical mathematical discussion as the book succeeds in what it purports to be,—“a manual rather than an exposition of principles.”

Clark University.

SAMUEL W. FERNBERGER.

The Belief in Immortality and the Worship of the Dead. Vol. I. The Belief Among the Aborigines of Australia, the Torres Straits Islands, New Guinea, and Melanesia. By J. G. FRAZER. The Gifford Lectures, St. Andrews, 1911-1912. London, Macmillan & Co., Ltd.; New York, The Macmillan Co., 1913. pp. xxi, 495. Price, \$3.25, net.

Dr. Frazer, who has always been interested in the attitude of primitive peoples to their dead, has here brought together such information as is available upon the subject of his title. The book does not, perhaps, offer much that is new to the student of social anthropology who has followed the course of the science since 1890, or even since 1900; it is rather surprising—and in view of the rapid disappearance of “aborigines” everywhere, it is reassuring—to note how many of Dr. Frazer’s references are of quite recent date. The evidence is marshalled, however, with great literary skill; though the task which the author has set himself is purely descriptive, comparison is not altogether lacking; and once in a while we are treated to an excursus such as readers of *The Golden Bough* have come to expect. Some of the chapters are a trifle gruesome, since primitive man, like the lower and middle classes of more civilized societies, rejoices to manipulate and decorate a corpse; but we have grown used, of late, to plain speech in matters anthropological; and plainness of speech is necessary if we are ever to understand.

Dr. Frazer believes that “the worship of the human dead has been one of the commonest and most influential forms of natural religion, perhaps, indeed, the commonest and most influential of all” (p. 23). The statement contrasts squarely with Eduard Meyer’s dictum: “in Wirklichkeit spielt der Totendienst in der eigentlichen Religion bei den meisten Völkern eine sehr geringe Rolle.” It is true that Dr. Frazer takes the word “worship” in a wider sense than Professor Meyer; and it is true that in Australia and the Torres Straits he finds “germs” and “elements” of worship rather than worship itself,—in British New Guinea “a real worship of the dead, or *something approaching to it*” (italics mine), in Dutch New Guinea “something which might almost be called a systematic worship of the dead,”—and that only when he reaches New Caledonia does he allow himself the positive statement: “on the whole we may conclude that among

the natives there exists a real worship of the dead" (p. 338). Yet the contradiction, if lessened, is still not removed; and it is well to remind ourselves that "the worship of the dead" is a slippery and controversial phrase. Controversial, too, is the question of the relation of magic to religion; Dr. Frazer, as is but natural, sees his own view confirmed in cases where another interpretation appears possible. In such matters, difference of opinion, in the present state of our knowledge, is inevitable, and a clear-cut hypothesis has at any rate the value of a fixed point of rally and attack. I could wish, on the other hand, that Dr. Frazer might some day break loose from associationism, which as psychology is outworn and as theory of knowledge is, I imagine, in no better case. We shall not solve the puzzles of the primitive mind until we approach it by way of a sound general psychology.

The impression which the book leaves is that of the tremendous consequences—moral, social, political, economic—which the belief in human immortality has brought in its train: once again, in the history of science, a remote and curious study proves to be of great "practical" importance. In detail, the volume is full of interesting things. Ghosts in Central Melanesia are "naturally in a dazed state at first on quitting their familiar bodies" (p. 358); and ghosts in the civilized world, if we may trust the mediums, suffer a like disability. Among the Melanesians, again, faith (quite logically) kills as well as cures; the natives of the Banks Islands have invented a portable ghost-shooter,—which sometimes hits the wrong man; and the Fijian, learning that he is the object of "malicious animal magnetism," lies down and dies (pp. 387, 414). Interesting from another point of view are the questions to which, as yet, no answer can be returned: "the whole question of the meaning of burnt sacrifice is still to a great extent obscure" (p. 349); and there are many special (p. 462) and more or less general (p. 428) practices of which the same thing must be said.

The printing of the book is excellent. Aside from a few minor slips in the foot-notes, I have marked only one misprint: *consumeri* for *consumere* on p. 346.

E. B. T.

The New Philosophy of Henri Bergson. By EDOUARD LE ROY. Authorized translation by Vincent Benson. New York, Henry Holt & Co., 1913. pp. v-235.

In the first division of this book, Le Roy discusses the method and the teaching of Bergson, giving a survey of the problems of immediacy, duration, perception, liberty, evolution, consciousness, life, matter, knowledge; while in the second division, he treats each of these problems in a more detailed and critical manner. Le Roy conceives the critic's task to be one of interpretation of the spirit of the work, rather than to be one of mere enumeration of contents. He believes that misunderstandings to be feared, should be pointed out and anticipated. That Bergson believes Le Roy to have accomplished this we learn from a statement, quoted in the introduction, which Bergson made to Le Roy—"Underneath and beyond the method you have caught the *intention* and the *spirit*. . . . Your study could not be more conscientious and true to the original." That Bergson has not over-praised becomes clear upon a reading of this masterful little presentation of Bergson's philosophy, but what is perhaps not made so clear is the proof of Le Roy's statement that the readers of Bergson "will find the curtain drawn between themselves and